1: Lattimore H-4 (no date) 1950 AI 1 Sinkiang AI 1
Kazan Tatar

In 1552 Kazan was conquered by the Moscow State, and from this time on the Tatars have been under Russian rule. In 1920 they received autonomous status and formed the Tatar Autonomous Soviet Socialist Republic, in which they comprise the majority of the population. Considerable numbers of them live also in the Bashkir A.S.S.R. and in the Molotov, Gorki, and Saratov districts of the R.S.F.S.R., as well as in Sinkiang.

Before the revolution the main economy of the Tatars was based on agriculture, but many individual Tatars were active traders, especially as middlemen for Russian firms in Turkic speaking areas, such as Russian and Chinese Inner Asia.

Tatar is a Turkic language and belongs to the northwestern group of this language family.

The Tatars are Sunni Mohammedans. They were converted to Islam in the tenth century. After the Russian conquest of the Volga region, attempts were made by Russian colonizers to convert them to Christianity by offering economic advantages to converts, but success was negligible.

The older Tatar literature represents a comparatively small body of primarily religious literature. In the second half of the nineteenth century a secular, rational, realistic, and increasingly nationalist trend made itself felt under the influence of Russian culture. In the twentieth century, Tatar literature — like Russian literature — has been strongly preoccupied with practical political questions, and the various literary schools have been political schools rather than aesthetic movements. Today the Tatars in the Soviet Union possess a flourishing literature, strongly influenced by Western forms. The complicated Arabic script which had been such a bar to the elimination of illiteracy was abandoned in favor of a Latinized script which, in the late thirties, was in turn replaced by a Cyrillic script.

3: Skrine G-3 (1922-1924) 1926 All Sinkiang All

and one or two others. The Swedish Church Mission has branches at both the old and the new towns, as well as at Yarkand and Yangi Hissar. They were short-handed during our time owing to the Russian road being closed and transit viâ India both difficult and expensive, and there were only three ladies and two men at the Old City Mission. We had some very good friends among the Swedes; most of them spoke English, and we came to regard them almost as our fellow-countrymen.

Before the Revolution of 1917 the Russians were very strongly represented at Kashgar. The Consul-General was usually a diplomat of high rank with an escort of a hundred Cossacks and a very considerable retinue. Owing to this and to the relative proximity of the Transcaspian centres of Russian culture, the Tsarist Consulate-General was the preponderating element in Kashgar society. By 1920, however, it had died a natural death and the Russian colony had dwindled to twenty-three, of whom seven were children. The former Trade Agreement between Russia and the Sinkiang Government having been abrogated in 1922 and no new agreement having yet been concluded with Moscow, the Soviet Government was entirely unrepresented in southern Sinkiang during our time, though this was by no means the case north of the Tien Shan.[1] Moreover, the whole Russo-Chinese frontier from the Pamirs to Aqsu was closed by the Chinese, who allowed no Russians of the new régime to enter Kashgaria, so that the surviving colony consisted almost entirely of pre-Revolution residents who either could not or would not return to their own country. Like the Chinese, hardly any of them spoke any language but their own, a fact which added considerably to the complications of official entertaining. Indeed, had it not been for two of the Russians, who spoke English and Turki respectively and acted as interpreters, intercourse would have been impossible, for neither D. nor I could speak a word of Russian.

In spite of the language difficulty, the official and foreign community met frequently and on the most friendly terms. We all " did our bit " in the matter of entertaining, including the chief Chinese officials. who were most hospitable, and keenly appreciated European hospitality in return, although it must have seemed strange and barbarous to them. Some

[1] A Trade Agreement has since been concluded between the Soviet Union and the Governor of Sinkiang; and a Russian Consul (without escort) has been in residence at Kashgar since July 1925.

3: Skrine G-3 (1922-1924) 1926 All Sinkiang All

know what to do or say!" On Easter Sunday she attended the children's service at the Mission Orphanage three miles out along the Kashgar road. I rode out to fetch her in the afternoon and we were both shown over the establishment. We were immensely struck by the Orphanage, the acquaintance of whose small inmates we had already made at the Bar Gah the previous November. The children numbered thirty-five and ranged in age from ten months to fourteen or fifteen years, and all were happy as sand-boys, apple-cheeked little people, many of them, who might have been, so far as appearances were concerned, English or Scottish children of the same class. The institution, which is situated on an estate appropriately named "Bihisht Bagh" or "Garden of Paradise," included in addition to the usual playgrounds a fair-sized plot of land which the orphans helped to cultivate. Less than half the children were orphans in the ordinary sense, without either father or mother living; the rest were victims of the unfortunate temporary marriage system prevalent throughout Kashgaria—honorary orphans, as it were. Trouble was occasionally experienced from relations who, having kept in the background in the earlier stages, claimed children when the Orphanage had turned them into well-fed, well-behaved potential wage-earners. On the whole, however, the Orphanage was the most respected of all the works of the Swedish Mission, both among the Chinese and among the Turkis, whose religion taught them to regard kindness to an orphan as a *sawab* or merit-acquiring action of the highest order.

While at Yarkand I seized the opportunity of having my teeth seen to by Dr. Nyström of the Mission, who is an experienced dentist. His services are very much in request throughout Kashgaria, for he has an absolute monopoly of Western dental skill. High Chinese officials at Kashgar were always asking me when he would next come to the capital. He did visit Kashgar in January 1923 on Mission duty, when in response to the universal request he took his dental chair and appliances with him and spent a busy fortnight fitting toothless mandarins with dentures. From what Dr. Nyström told me and I heard from other sources I can confidently assert that any enterprising dentist who found his way to Sinkiang with a few instruments and a couple of camel-loads of false teeth would make a small fortune; moreover, he would have experiences with his clients seldom vouchsafed to practitioners in more sophisticated lands. Dr. Nyström once told me of a

SN 668 186 Based on our experience with Soviet Russia, there can be little doubt that the Chinese Communist propaganda has been, or will be, successful in building up a tremendous feeling for nation and nationality, an artificial and overemphasized SN [182] pride for everything which is China or Chinese. The Chinese society in the Northwest might be described as stable and united because of its common history, common language, common beliefs, common pattern of living (agriculture by means of irrigation accounting for ninety-five percent) and common fate. We do not refer to the artificial stability and unity enforced by secret police and military garrisons which might turn into a genuine stability like that in Russia after a long period of propaganda. Training of the younger generation and making propagandistic use of political mistakes committed by other powers, like Hitler's lost war against Russia, which was the last step in SN developing a final and real unity among Russians.

563 795 797 668 Turning back to the minorities, we can say that the Turks and the Chinese Muslims do have a sense of mission in regard to their religion. For centuries the Muslim has been taught to fight and to convert the "non-believers" to the "only true faith on earth": Islam (Mohammedanism). How strong their feeling is in regard to their religion may be seen from the fact that the Communist regime avoids carefully interference in religious matters and even permits every religious activity to continue, including the pilgrimage to Mecca. Of course, the average Muslim is hardly aware of the fact that the top level Muslim leadership is under complete control of the Communist regime. As a religious group the Turks (Eastern S 563 795 Turks, Salars, Kirghiz, Kazakhs and some small islamized Tibetan clans) and the Dungans (Chinese Muslims) are united to a certain degree and they do have a sense of common destiny, repeatedly brought forward, when political events showed that they considered themselves one single group, imbued with common fate, which culminated in their idea and highest aim: the attempt to erect their own Islamic Empire and realm, an attempt which cost hecatombs of blood but never came true. Their perception and conviction that the support of their highest spiritual leaders, first the Caliph of Baghdad, then the Sultan of Constantinople and finally the Great Mufti of Jerusalem (in spite of Stalin's and Ata Turk's discouraging denoucement of any Pan-Islamic or Pan-Turkic movement) developed their group feeling and group consciousness.

SN 563 As far as the Mongols of the Northwest are concerned, it can be stated that because of their geographical separation SN [795] (see map of ethnic groups) political disunion was inevitable. However, as an ethnic and religious group (the Mongols are

563 538 175 ligious in character and testify to the strength and popularity of Manichaen doctrines among the Uighurs. The most famous of these religious documents is Khoustuanit, noted in particular for its linguistic purity.

[997] [177] In the eleventh century, two new religious trends made an impression upon the Uighurs—Nestorian Christianity and Buddhism. The existence of both these religions and their influence upon the Uighurs is confirmed by a few religious texts found in the area which date back to that period. These religious texts seem to be mainly translated works rather than original creations.

There were scarcely any secular documents found in Uighur. However, there is one noted secular work which was written toward the end of the eleventh century—the Kudatku Bilik. This work was written by Yusuf from Balasagun, then serving in the court of Boghra Khan. The work is concerned with the secular ruler, the nature of his office and his duties to those governed by him. It gives many historical details about the court life at the time and the political and social life of the Uighurs. Contrary to the religious Uighur documents, which do not show Islamic influence, this work was obviously written under the influence of Islamic and Arabic culture. Greek ideas, which were adopted by the Islamic culture, appear in this work. Thus knowledge and science are put above material gains and glory as the important possessions in life.

[956] Strong remnants of Shamanism are also evident, side by side with the Islamic ideas.

After the eleventh century, we find no more Uighur documents of literary value.

Turkic Chagatai literature is a product mostly of the Timurid age after the Mongol conquest of Turkestan. The main representatives of the Chagatai literature are Mir Ali Shir Nevayi in poetry and the Emperor Babur in prose. Mir Ali Shir Nevayi lived in the fifteenth century and served in the court of Hussein Baikara. He mastered both the Chagatai and Persian languages and wrote in both. He introduced many Persian stylistic devices into the Chagatai verse. Nevayi gained wide recognition for his creativity and leadership in the field of Chagatai poetry. The Emperor Babur, who lived only forty years after Nevayi, wrote:

"Ali Shir Beg was celebrated for the elegance of his manners, and this elegance and polish were ascribed to the conscious pride of high fortune; but this was not the case—they were natural to him, and he had precisely the same manner when he was in misfortune in Samarkand. Indeed, Ali Shir Beg was an incomparable person. From the time that poetry was first written in the Turkish language, no man has written so much and so well. Some of his Persian verses are not bad, but

532 ruins situated near Kashgar and Yarkand.
172 Kucha is the site of many ancient works of sculpture and paintings dating back to the middle period of Central Asiatic art, which covers the period from the fifth to the eighth centuries.

Le Coq and Grünwedel uncovered many murals in the cave temples found in the vicinity of Kucha. The frescoes are characterized by the abundance of drama and motion. Buddha is the main subject of the frescoes, and many scenes from his life, in teaching, meditating and other poses, are portrayed. The other figures surrounding Buddha include the Bodhisattvas, worshippers, Brahmans, monks, dancers, musicians, servants and demons. They all display a great variety of features, figure, clothing, expression and pose. Muted browns, rust and flesh tones, accented with bright blue and green, form the basic color scheme of these frescoes.

(177) A blending of Indian, Iranian and late Hellenistic influences are evident in the style of the paintings and the decorative motifs employed.

The final stage of the pre-Islamic Buddhist culture in the area is represented in the collection found in Karashahr. It consists mostly of statues, some of them still preserving their original coat of paint. In these works of art we find the familiar figures of Buddha, Bodhisattvas, and goddesses done in a style which is strongly influenced by the Hellenistic culture. However, here we begin to find dieties of distinctly oriental appearance and some very realistically drawn animals (horses and camels). These wall paintings are ascribed to the seventh, eighth and ninth centuries and strongly illustrate the intermingling of eastern and western civilizations. The features of the figures clearly demonstrate Far Eastern characteristics, and the stylistic devices indicate a strong Chinese influence. (Most of the information on this section comes from Alice Thorner's chapter on Central Asian Art, in Pivot of Asia.)

An important scene of artistic discoveries in Kansu is the Tunhuang oasis, known as the Caves of the Thousand Buddhas, which Sir Aurel Stein visited in 1907. In this oasis hundreds of cave-temples are found, some of them dating to the fourth century A.D. The place was jealously guarded by an illiterate Taoist priest, who allowed Sir Aurel Stein to visit the caves only after a great deal of persuasion. Stein found thousands of paper scrolls, a large number of books in fragments and many paintings on silk and cotton in these caves. Most of the works of art (177) were Buddhist in character, and had a pronounced Chinese influence. A small percentage included Taoist and non-religious documents and works of art.

532 The conversion of the Turkic people of Sinkiang to Islam had
779 tremendous repercussions on the artistic expression of the
197

/Turkic Peoples of Sinkiang/

532 region. A new type of art was introduced and adopted by the
779 people, and it dominates to this day. The set patterns of Islamic
[799] decorative arts and artic rafts were transmitted to the Eastern Turki from the Islamic centers of civilization by way of Persia. Sinkiang, however, has not achieved so much in these fields of arts and crafts as did other Moslem countries, such as Persia and Turkey.

531 As statues and mural paintings of religious character are
532 strictly forbidden by the Moslem religion, the artistic expres-
779 sion is to be found mainly in the field of ornamentation. The decorative art is employed both in religious and secular objects—the walls of mosques as well as those of private houses; books, both secular and religious, and objects of daily use—are all elaborately ornamented in similar patterns. We find the same patterns of ornamental designs in mosque walls, in the beautifully woven rugs, in silk, embroidery works, brocaded caps, books, wood carving, leather and metal works. The most common patterns are geometric and floral ones. The use of human and animal figures is prohibited by the Koran, but the tradition allows their use in secular objects. The prohibition of the Koran is strictly observed in the decoration of mosques, Korans and other religious objects, but the rule is often discarded in other cases.

The most common motif in Islamic decorative art is the arabesque. The arabesque is an ornament composed of gracefully curving scrolls, crossed or interlaced and bearing stylized motifs suggesting a leaf or a flower. Besides the arabesque we find in Islamic art the representation of plants and filated and floral scrolls. The geometrical ornament is widespread in its use also, either by itself or in combination with arabesques or floral scrolls. Circles, lozenges, crosses, triangles, wavy bands and lines, form the simplest motifs of this kind of ornamentation.

531 Of special interest is the use of calligraphy as ornamenta-
212 tion. Arabic writing, in both the Kufic and Naskhi styles, plays
779 a very important role in Islamic ornamentation. The highly decorative characters are often elaborately intertwined with scrolls and sometimes terminate in palmettes. This art of calligraphy was cultivated from the earliest times of Islam. The formal style, the Kufic, is characterized by the angular letters, while the second style, the Naskhi, is a cursive style with rounded letters. The work of calligraphy is often ably complemented by that of the book binders. The leather used to cover [213] books is looted or stamped with gold, with the designs as described above, the decoration being on both the inside and the outside of the cover.

000 Khotan is the most famous of the cities in Sinkiang in the

/Turks of Sinkiang/

648 the geographic location of Sinkiang, the lack of adequate transpor-
177 tation facilities, and recently because of the added political complications, foreigners are limited to Chinese, Russians, Turkic and Iranian peoples from Soviet Central Asia, Mongols, Afghans, and Indians. Only a few Europeans (Türk: Frenkler) have visited Sinkiang (with the exception of Russians in recent times), and even fewer of them have remained there for any length of time.
[799] A few European missionaries (most noted among them were the Swedish missionaries in Kashgar), British consular officers, Russian Communist diplomatic representatives and White Russian emigrees constituted the foreign colony in Kashgar, prior to the Communist regime. Today the missionaries and British consular staff members are no longer in Sinkiang.

The attitude of the Turkic people to the Western foreigners has, in general, been quite hospitable and friendly, since they did not constitute a sizable minority and had no apparent intentions which threatened the freedom and way of life of the inhabitants (with the exception of the Soviet Consulate members who engaged in espionage and intrigue in the province). People like C.P.Skrine (who served as the British consul in Kashgar) and Owen Lattimore, give the impression that the people, and particularly the nomadic ones, were hospitable and friendly and regarded the Europeans with a great deal of curiosity and interest. Misafirperverlik 'hospitality' is generously observed by all Turks, by nomadic Turks more so than by the sedentary.

The attitude toward the better-known neighbors is somewhat different. The Chinese, who both do and do not fall under the category of foreigners in Sinkiang, are regarded with great animosity, as mentioned above. The opposition of the native to both the Chinese colonizers and the administration has been extremely strong. The Russian Communists are not regarded with much more love, since the Eastern Turkis feel deeply involved in the fate of their Turkic brothers in Western Turkestan. The great
[167] waves of West Turkic refugees [mostly Kirghiz and Kazakh] to East Turkestan in 1917 and 1944 have kept the Eastern Turks informed on the situation.

[439] Friendly trade relations are usually the basis for the relationships with the Mongols, Indians and Afghans. Although they do not mix quite freely with the Eastern Turks, they are in general accepted and not regarded with animosity by the Turks.

181 F. The Concept of 'Individualism' (Turk: ferdiyetcilik)

The sedentary Turks of Sinkiang are in general highly independent and individualistic people. This individualism finds its expres-
[626] sion in the daily ways and habits of the Turkic people. The pressure to conform to a set of ideas and a set pattern of behavior is slight. The laxity in observance of the religious customs, in